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UNITY

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VOLUME XLVI. CHICAGO, FEBRUARY 14, 1901. NUMBER 24

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CONTENTS.

PAGE.

NOTES 371
Abraham Lincoln's Contribution to Current Problems 372

GOOD POETRY—
Stephen Phillips 373
Portions from "Marpessa."

Sociology as the Antidote to Sectarianism.—REV. H. F. WARD 374

THE SOCIAL CRITIC 377

THE SUNDAY SCHOOL—
Part III—The New Testament—W. L. SHELDON 378
Higher Living II 380

THE STUDY TABLE—
Another Word About Huxley—FREDERICK STARR 380

THE HOME—
Helps to High Living 381
Snowflakes 381
Jim 381
Natal Ankle Rattles 381

THE FIELD—
A Tribute to Mrs. E. B. Strong 382
William Lombard 382
Chicago 382
Rock Rapids, Iowa 382
"Jest a Lift"—*Holman F. Day* 383
Foreign Notes—M. E. H. 383

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THEODORE PARKER

BY

JOHN WHITE CHADWICK

Second Impression

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In the London *Inquirer* for December 29 the Rev. R. A. Armstrong, one of the most eminent of living Unitarian ministers in England, reviews Mr. Chadwick's Life of Theodore Parker. From his very favorable article we copy the following paragraphs:

It was a happy inspiration in Mr. Chadwick's bosom or some one's else that set him to add one more to the Lives of Theodore Parker. It is not merely by his bright literary gifts that he is qualified for the task, but by a sympathetic spirit and sympathetic experiences. It is no secret that the sweet-tempered Brooklyn preacher like Parker before him, had a push for it to secure the collegiate training which he so well assimilated, and knows something of the poor scholar's youthful struggles. And his fine sympathy with many sorts of literature, his broad-minded religious position, and his hatred of oppression and wrong give him a key to Parker's inward personality, and help him to draw his subject with life-like lineaments.

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UNITY

VOLUME XLVI. THURSDAY, FEBRUARY 14, 1901. NUMBER 24

The Challenge, a weekly published in Los Angeles, California, by H. Gaylord Wilshire, and *The Social Crusader,* a monthly of which George D. Herron and his associates are editors, are publications that indicate the new agitation. Both represent the aggressive spirit and have a propaganda in which they are nobly in earnest, which is well; of their position they are alarmingly certain, which perhaps is not so well. Dogmatism will work out its evil results in sociology as surely as in theology. The motto of the first is "Let the nation own the trusts"; of the second, "A messenger of brotherhood and social justice." We wish them well, for their passion for brotherhood and their loyalty to the principles of peace cannot go far amiss at a time when the nations seem to be harking back to the imperialism based in the philosophy of feudalism and commercialism that overlays education and religion.

We are in receipt of a manuscript sermon of Theodore Parker entitled "The Art of Human Welfare," from the hand of Mr. Rufus Leighton, the venerable stenographer to whose fidelity and intelligence the world is indebted for "Theodore Parker's Prayers" and "Lessons from the World of Matter and the World of Man." Mr. Leighton writes us, "There is a mass of unprinted sermons still within reach. They constitute a unique and highly educational body of literature, too good to be lost. His chirography was so bad that it is doubtful if anyone will ever attempt to reproduce them from his MSS. I wish some rich man would happen along, willing to pay for the transcription of these MSS. before it is too late." We will publish the manuscript furnished us by Mr. Leighton as soon as space permits in UNITY, and we wish something could be done in the direction indicated by Mr. Leighton.

The *Evangelist* gives an interesting account of the religious census that was taken in Buffalo on Saturday, January 26. Nearly two thousand enumerators started out. Their districts were already planned and between 1:30 and 6 p. m. over ninety per cent of the houses in the entire city were visited. Over seventy thousand record cards have been filed. One hundred and ten churches actively co-operated in the work. In the main the information was freely given and it will be used for no sectarian ends but the cards will be distributed according to the preferences indicated. The Sunday before the census the Roman Catholic priests joined with the other clergymen in the city in encouraging their parishioners to give freely the required information. Our exchange says: "This is the largest union effort ever undertaken on the part of the churches in Buffalo. There can be no doubt of the results. The reward is already in. The effort necessary to accomplish this feat is of itself invigorating to the spiritual life whether it be studied in the individual or in the corporate life of the city. Let other cities go and do likewise.

The senior editor of UNITY has just returned from a visit to his *Alma Mater,* the Meadville Theological School, where he gave a course of six lectures on some of the prophets of English literature. This "school of the prophets" is in the toils of hopeful growth. The genial face of Robert Collyer and a recording tablet have recently been placed upon the walls of the library; jointly they tell of the "Robert Collyer Library Fund," of $25,000, donated by a nameless friend in New York City. The proceeds of this "Fund" are always to be spent in the purchase of books and papers to the library, its needs to be interpreted in a "large and generous way." From the same source an endowment fund of fifty thousand has recently been made for the establishment of a professorship to be named by the trustees at its next annual meeting. The library is already crowded for want of room. New recitation rooms are needed. The students of the present day, catching the academic spirit, are languishing for want of gymnasium privileges. There is great need of a refectory and more of the home qualities that go with the modern dormitory. Meadville could well use a hundred thousand dollars in new buildings, and in these days of large givers and lump sum donations there is no telling how soon it will come in, but it will come the sooner if there is little waiting and much working for it.

The sensation caused on the floors of Congress last week when Representative Brown, of Ohio, standing in the center of the Republican side of the chamber, made his ringing plea for the independence of the Philippines, and declared the so-called "colonial policy" a violation of the traditions and spirit of republicanism, and the reception given thereto not only by the republican members present, but by the papers throughout the land, is significant. When this question, and the commercialism and militarism that have gathered around it, escapes party loyalties and becomes not a question for republican support and democratic opposition, but a question of American statesmanship irrespective of party traditions and fealties, there can be little doubt of the verdict of the American people. The war of aggression in the Philippine Islands, whose horrible length is already measured by years, has little welcome in the American heart. And its support has come not from those who rejoice in the killing or believe in the humanizing power of the bayonet, but from those who sincerely believe that they ought to be loyal to the administration and that they must stand by the edicts of the president with enthusiasm when right, with patience and endurance when wrong. There has

been a large amount of patient endurance in the loyalty which his friends have given to President McKinley and his associates.

We are glad to make editorial room for the following extract from the last Sunday's sermon of Rev. Albert Lazenby, of Chicago, a message which cannot be delivered too often, one which, although familiar to the tongue is still so remote to life. "There is but one church in Chicago. Though divided into Christian and Jewish, Catholic and Protestant, Presbyterian and Methodist, Universalist and Unitarian, Episcopal and Baptist, and Christian Science, all believe in God. Different styles of worship, peculiar forms of church buildings, candles or electric lights, count for naught. There is the same devout worship of the one God by all. People who mingle in business throughout the week separate on Sunday and attend their different churches. They are apparently divided, and in a measure exclusive, but all compose one church. As one church they stand for all that is good and pure in our community. Individual ministers may be found who will trifle with principle, and betray the truth of God for gold, but there is no difference between the churches. When you get down to the essentials they are all agreed. To all of them works are more than faith, and all declare that 'works without faith are dead.' The differences remain, and will remain, and are by no means to be made light of. But the agreement among us is far more important than the differences."

Abraham Lincoln's Contribution to Current Problems.

In the ever increasing Lincoln literature there are no books so interpretative and enlightening as the two volumes that contain his own speeches, letters, telegrams, etc., without note or comment. The returning anniversary of his birthday has led us to turn over again the leaves of the last of these volumes which contains all the available utterances of his presidential career. Such a study reveals again the ever surprising and delightful fact that Abraham Lincoln *is* and not *was* a power in American life. He has escaped the bounds of party, profession and calling. He is no longer to be classed with the politicians, nor the statesmen nor yet as an American. He is a prophet of religion and morals. He is a great heart throbbing with life. He will be at home in any age and in any clime. He belongs to humanity. Because his soul was profoundly religious, in league with justice, dedicated to that love which is not only human but humane.

How much he is to contribute to the life of today can be realized only by a fresh study of these first hand documents, and UNITY would celebrate his birthday by noting one or two of these contributions.

First, the terseness, the brevity of his public documents is refreshing. The longest of his annual messages to congress occupies less than sixteen pages of these books. The other four we believe are compassed in less than twelve pages, while the latest deliverance of this kind would make a book of from sixty to a hundred pages of the same size. Remembering the formidable documents that were foisted upon patient supporters by recent candidates for presidential honors, it is a delight to find that Lincoln's letter of acceptance of the second nomination in 1864 covers but twenty lines, and his last inaugural, one of the great state papers of the world, covers but sixty-five lines. And the most remarkable thing about the most remarkable utterance of his official career, the Gettysburg utterance, is that it contains but two hundred and sixty-eight words. It covered but one page of legal cap which he carried in the crown of his hat. This condensation was born out of his modesty, directness and clearness of vision. He had no time or moments to waste.

This open vision enabled him to make valuable contributions to the questions of our day, among which might be numbered his attitude on the temperance question, and his hatred of war. The problems now known as "commercialism" and the labor troubles he foresaw and clearly stated. To be more specific:

In these days of governmental canteen compromises, beer and whisky trusts, with their awful power over the legislative, judicial and executive departments of our government, how needed as well as how clear is the testimony of Abraham Lincoln in his letter to the Sons of Temperance, September 29, 1863. In his sad humor he says:

> If I were better known than I am you would not need to be told that in the advocacy of the cause of temperance you have a friend and sympathizer in me. Long ago, when I was young, before the Sons of Temperance had an existence as an organization, I, in a humble way, made temperance speeches, and I think I may say that to this day I have never by my example belied what I then said.

Farther along he says:

> I think that the reasonable men of the world have long since agreed that intemperance is one of the greatest if not the very greatest of all evils among mankind.

He recognizes drunkenness as an evil in the army and pledges himself to suppress it, but takes grim consolation in the fact that "there is some intemperance on the other side too, and they have no right to beat us in physical combat on that ground."

How he hated war. Over and over again he shows his sympathy with the quakers in their peace principles. He never forgets that war is the direst calamity and to be resorted to only in the face of most extreme necessities, and that only when liberty and justice are at stake.

And how he loved liberty. In an address at the Sanitary Fair in Baltimore he said:

> The world has never had a good definition of the word "Liberty," and the American people just now are much in want of one. With some the word "Liberty" may mean for each man to do as he pleases with himself and with the product of his labors, while with others the same word may mean for the same men to do as they please with other men and the product of other men's labors. * * * The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act as the destroyer of liberty, especially as the sheep was a black one.

Let the sheep be a yellow one in these days, and the quotation has a shocking up-to-date sound.

As to "commercialism," he noted the passion of men to speculate even in the front of battle, men lost sight of freedom and of the flag in their greed for cotton. He says:

Few things are so troublesome to the government as the fierceness with which the profits in trading are sought. The temptation is so great that nearly everybody wishes to be in it regardless of whether the cotton seller is loyal or rebel, whether he is paid in corn meal or gunpowder. The officers of the army in numerous instances are believed to connive and share the profits and thus the army itself is diverted from fighting the rebels to speculating in cotton. And steamboats and wagons in the pay of the government are set to gathering and carrying cotton, and the soldiers to loading cotton trains and guarding them.

In his first annual message to congress, December 3, 1861, he devotes over a page of the precious document in raising what he calls "a warning voice" against the approach of returning despotism. Here, with marvelous foresight, he anticipates what today we call "the labor problem."

It is a condensed argument from which it is impossible to quote. Let these sentences indicate the spirit:

Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration.

So carefully did he think out this paragraph, evidently so important was it in his mind that nearly three years later, in a reply to a committee from the workingmen's association of New York, he quotes the passage in its entirety. He calls upon the workingmen to "beware of prejudice and hostility among themselves."

Abraham Lincoln not only foresaw the need of, but over and over again applied under most trying circumstances the principle of arbitration as a means of adjusting quarrels between nations. But that is too long a story for this editorial.

GOOD POETRY.

This column will for while present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—Eds.

STEPHEN PHILLIPS.

Born July 28, 1868. In 1886 entered Queen's College, Cambridge, but left the university at the end of the first term to go upon the stage. He left the stage in 1892 and began a careful study of the writings of the great poets. He has published the following volumes: "Poems," 1897; "Paolo and Francesca," 1899; "Herod," 1900.

Portions from "Marpessa."

(Marpessa, being given by Zeus her choice between the god Apollo and Idas, a mortal, chose Idas.)

And as a flame blown backward by a gust,
Burned to and fro in fury beautiful
The murmuring god; but at the last he spoke,
And smiled as on his favorite western isle.

* * *

"But if thou'lt live with me, then will I kiss
Warm immortality into thy lips;
And I will carry thee above the world,
To share my ecstacy of flinging beams,
And scattering without intermission joy.
And thou shalt know that first leap of the sea
Toward me; the grateful upward look of earth,
Emerging roseate from her bath of dew,—
We two in heaven dancing,—Babylon
Shall flash and murmur, and cry from under us,
And Ninevah catch fire, and at our feet
Be hurled with her inhabitants, and all
Adoring Asia kindle and hugely bloom;—
We two in heaven running,—continents
Shall lighten, ocean unto ocean flash,
And rapidly laugh till all this world is warm.
Or since thou are a woman; thou shalt have
More tender tasks; to steal upon the sea,
A long expected bliss to tossing men.
Or build upon the evening sky some wished
And glorious metropolis of cloud.
Thou shalt persuade the harvest and bring on
The deeper green; or silently attend
The fiery funeral of foliage old,
Connive with Time serene and the good hours.
Or,—for I know thy heart,—a dearer toil,—
To lure into the air a face long sick,
To gild the brow that from its dead looks up,
To shine on the unforgiven of this world;
With slow, sweet surgery restore the brain,
And to dispel shadows and shadowy fear."
When he had spoken, humbly Idas said:
"After such argument what can I plead?
Or what pale promise make?

* * *

Not for this only do I love thee, but
Because Infinity upon thee broods;
And thou are full of whispers and of shadows.
Thou meanest what the sea has striven to say
So long, and yearned up the cliffs to tell;
Thou art what all the winds have uttered not,
What the still night suggesteth to the heart.
Thy voice is like to music heard ere birth,
Some spirit lute touched on a spirit sea;
Thy face remembered is from other worlds,
It has been died for, though I know not when,
It has been sung of, though I know not where.
It has the strangeness of the luring West,
Of the sad sea-horizons; beside thee
I am aware of other times and lands,
Of birth far-back, of lives in many stars.
O beauty lone and like a candle clear
In this dark country of the world! Thou art
My woe, my early light, my music dying."
As he was speaking, she with lips apart
Breathed, and with dimmer eyes leaned through the air
As one in a dream, and now his human hand
Took in her own; and to Apollo spoke:
"O gradual rose of the dim universe!
Whose warmth steals through the grave unto the dead,
Soul of the early sky, the priest of bloom!
Who beautifully goest in the West,
Attracting as to an eternal home
The yearning soul.

* * *

Fain would I know
Your heavenly wafting through the heaven wide,
And the large view of the subjected seas,
And famous cities, and the various toil
Of men; all Asia at my feet spread out
In indolent magnificence of bloom!
Africa in her matted hair obscured,
And India in meditation plunged!
Then the delight of flinging the sunbeams,
Diffusing silent bliss; and yet more sweet,—
To cherish fruit on the warm wall; to raise
Out of the tomb to glory the pale wheat,
Serene ascension by the rain prepared;
To work with the benignly falling hours,
And beautiful slow Time. But, dearest, this,
To gild the face that from its dead looks up,
To shine on the rejected, and arrive
To women that remember in the night;
Or mend with sweetest surgery the mind.

* * *

Yet I being human, human sorrow miss.
The half of music, I have heard men say,
Is to have grieved; when comes the lonely wail
Over the mind; old men have told it me
Subdued after long life by simple sounds.
The mourner is the favorite of the moon,
And the departing sun his glory owes
To the eternal thoughts of creatures brief,
Who think the thing that they shall never see.
Since we must die, how bright the starry track!
How wonderful in a bereaved ear
The Northern wind; how strange the summer night,
The exhaling earth to those who vainly love.
Out of our sadness have we made this world
So beautiful; the sea sighs in our brain,
And in our heart that yearning of the moon.

* * *

Last, we shall descend
Into the natural ground—not without tears—
One must go first, ah god! one must go first;
After so long one blow for both were good;
Still like old friends, glad to have met, and leave
Behind a wholesome memory on the earth.
And thou, beautiful god, in that far time,
When in thy setting sweet thou gazest down
On this grey head, wilt thou remember then
That once I pleased thee, that I once was young?"
When she had spoken, Idas with one cry
Held her, and there was silence; while the god
In anger disappeared. Then slowly they,
He looking downward, and she gazing up,
Into the evening green wandered away.

Sociology as the Antidote to Sectarianism.

A PAPER BY REV. H. F. WARD, READ BEFORE THE MID-CONTINENT CONGRESS OF RELIGION IN THE FULLERTON AVENUE PRESBYTERIAN CHURCH, JANUARY 23 AND 24, 1901.

In these days of interdenominational movements, of conventions and congresses, it would seem as if the ecclesiastical system needed no antidote to sectarianism, as if the religious constitution had been purged of this venom. Yet its germs, like all deadly bacteria, are as tenacious of life as they are prolific. Throughout the entire history of Christianity, their presence is continuously indicated in chronic distempers of the body ecclesiastic. They outlived the centuries between Pharisee and Puritan, they were especially active in the afterglow of the evangelical revival, and they may yet find the conditions most favorable to their growth in the reconstructive phases of the present social awakening in religious thought and life; for they thrive best in the period of organization that succeeds great spiritual awakenings. Indeed there is no more striking example of sectarianism in history than may now be seen in the different and differing wings of socialism. In this sign of the times there lies the indication of the virility of this poison-germ, bidding the religious world beware, in the restatement of Christianity in social terms and its consequent partial reorganization, lest it be found that sectarianism instead of being rooted out, has only taken a temporary departure, in search of seven other devils, worse than itself, with whom it may presently return.

While the more virulent types of sectarianism are not evident in modern religious life, it still contains sectarian inherited tendencies which are capable of as much damage as the most rigorous sectarian divisions. These can only be correctly estimated in relation to the antecedent and successively modified stages of development through which sectarianism has passed.

In its first form, sectarianism appears bearing arms in open warfare to maintain a certain form of faith. Your most pronounced sectarian, Pharisee or Puritan, Mormon or Mahomedan, believed that he possessed a monopoly on truth, a corner on revelation, a vested right in heaven. Like all other forms of monopoly, this involved both oppression and suppression in its maintenance. The sectarian of this type is perforce a believer in the divine right of might. He meets the strong doubter with the sword, the weak one with persecution. He is so positive that he alone has the words of eternal life, that he will kill the incredulous—to convince him. But this warfare of arms is soon succeeded by the warfare of argument. After the sectarian warrior comes the polemic. He prefers the pen to the sword, would rather hurl words than bullets. Yet he too has the fighting spirit, and with all his bitterness and narrowness, the first and strongest type of sectarian has in him this virtue, that he will put something to the hazard for the faith in which he believes. He has found something that is more vital to him than his place, more vital even than his precious skin. Of this virtue, a softer age might do well to borrow a little, for even though in its intensity it becomes destructive, it yet has in it the saving grace of sincerity.

The next stage in the development of sectarianism, one which in its modified form is still existent, is that of competition between organizations. The warring sects drop both sword and argument and become rivals in gaining adherents. In place of the bigotry that called regiments to the field and lit fires around stakes there comes the rivalry in counting converts. The old hostilities have been abated, the old prejudices dissolved, and the competition is conducted for the most part with interchange of courtesies and social amenities. Yet under the circumstances, these are grimly suggestive of the courtesies of the prize ring. In our city pulpits, practically the same message, in approximately the same terms, is preached week by week; and yet in the needless multiplying of churches, in the reduplication of agencies in the same field, the different denominations continue a competition as keen and strenuous, as ruthless of results as any industrial warfare. Upon the church the results are apparently less destructive than the struggles of a more virile and bitter sectarianism, but upon the world at large they are perhaps more disastrous. This is most readily apparent in the field of foreign missions. Drummond thus describes the situation in Japan: "Japan today presents the spectacle of having within its borders representatives from every church in Christendom prospecting for converts. Even the politicians being fairly agreed—and this in itself is most striking—that some sort of religion is necessary, these representatives are eagerly listened to and get a perfectly honest chance. The noblest building in the capital of Japan is the Cathedral of the Greek Church. Roman Catholics are there, Unitarians are there, Episcopalians of different degrees of height and Presbyterians of different degrees of breadth, and Methodists of different degrees of heat, and Baptists and Independents and Theosophists and Spiritualists, and every sect and church and denomination under heaven. The issue will be one of the most interesting events in ecclesiastical history. For there is no favoritism and no prejudice. When the result is known, it will be the purest possible case of the survival of the fittest." There is a more sober aspect to this situation, however, when one considers the energies wasted in this senseless and even criminal reduplication of agencies. In the very face of the foe our religious forces are arrayed against each other, if not openly, yet none the less effectively, by mutual rivalry and jealousy, conduct which in other spheres would be justly stigmatized as both treacherous and traitorous. The religious world congratulates itself that it has passed from sectarianism to denominationalism, but in the indiscriminate competition of denominations there still lives the spirit of sectarian warfare. It may not be as offensive to the senses as when inspiring persecution or polemics, but in its practical results it is just as baneful, even as the unrestrained competition of industrial warfare is as strenuous and deadly as the struggles of the stricken field.

There are signs, however, that this competition is lessening in the religious world. The different denominations are becoming less of rivals. The next modification of sectarianism occurs, and it manifests itself in the struggle of denominations for self-preservation and perpetuation. Denominational competition is abated somewhat because of the recognition of its futility and unrighteousness, but mostly because of the loss of the old sectarian fire and a change of motive. The church supplants the truth in the eyes of the pronounced denominationalist; instead of a creed he takes for his Shibboleth a method, a form, a ceremony; his aim is not now the salvation of men, but the building up of his denomination. He carried on his competitive struggle with the missionary motive and spirit, he is now forced in self defense to struggle for the very life of his organization. This denominational self absorption is the most subtle effect, the most deadly fruit of the sectarian virus in our religious life. Under

its influence the religious forces are put upon the defensive and driven back within their own lines. Even though the devil of warfare and dogma be exorcised from our religious life, and then the devil of competition be sent to join him, if there enter in the devil of the selfish struggle for self maintenance, our last state will indeed be worse than our first. The earlier evil spirits of sectarianism at least inspired some sort of life, this latter breed bring with them the atmosphere of death and sterility.

This is at once evident upon a glance at the conditions obtaining in the most highly organized denominations. As its last heritage, the sectarian spirit has finally bequeathed to us gigantic denominational machinery. The encroachment of that nance of the organization upon that designed for competitively promoting the formula for whose preservation the denomination was organized, becomes ever more marked, until finally it reaches the exhaustive point and the entire energy created by the machinery is consumed in self maintenance. Then all possibility of regenerative effort is absolutely precluded and there is left a church with no aim in the world except to keep its own denominational machinery running.

Already there are signs that this is becoming the end of much of our religious organization. The preacher is so absorbed in routine that he has no time for community effort. The denominations are so busy trying to retain their hold upon the respectable folks in the better residence districts that the most densely populated quarters of our cities are left well-nigh destitute of remedial agencies. This machinery which must be maintained regardless of efficiency, this dead weight of organization, is the heavy crop from the dragon's teeth of sectarianism and in its effects upon religious life is absolutely benumbing and paralyzing. Our religious forces had almost better be fighting for the privilege of saving the world than to be resigned to their own routine, for with self absorption there passes all idea of action upon the community. There is some futile idea of saving the individuals out of the community by gathering them into the ecclesiastical ark, but this is gradually merged into the necessity of saving the ark itself.

It is in the self absorption of this struggle for denominational self preservation that the failure of our religious bodies to co-operate in the presence of the many problems of our complex social organization is nourished. It was born and bred in the isolation and suspicion engendered by the old sectarian warfare. It is fed by the apathy and sterility which inevitably accompany the pressure of the struggle for the maintenance of organization. However much the religious world may pride itself upon the passing of the sectarian spirit and the dissolving of extreme denominational lines, an even greater evil still remains in the failure to co-operate in practical movements. This touches the springs of the acknowledged incompetency and even impotency of our religious forces in the face of the problems of the modern city. In these days everybody is organized on a co-operative basis from the street urchin to the millionaire, except the man who fights for righteousness. The forces of iniquity present the most completely organized front, but the religious armies are not allied and conduct no intelligently directed campaign. The whole world moves forward co-operatively, but the churches struggle along behind the procession on an individual basis. Against this condition of failure to co-operate there stands with heavy condemnation the great moral judgment of the Christ, "Ye did it not."

Before considering the influence which sociology is exerting in religious thought and life to counteract the effect of these outcroppings of the sectarian spirit, it may be well to point out that all the past evils and all the present tendencies of sectarianism in Christianity find their common origin in an overemphasis of one side of its teachings. It is in the other worldliness of religion, in the development of the first of the two great commandments of Christianity and the neglect of the second, that sectarianism finds its root. Our religious life has been developed too exclusively on the Godward side and its manward aspects have been neglected. Our whole theology has been written in terms of relationships with God with the inevitable result of sundering it from the world of life and men. To use the terms of Drummond, it concerned itself with the "status" and not the "character" of men, with "justification" and not "regeneration." It lost the breath of life, became first unreal and then formal; opened the door first for all sectarian divisions and then for the automatic and perfunctory life of extreme denominationalism. It concerned itself with unreal beings: a God who is "an idol stuffed with adjectives," and a man who was procured from an imaginary pedigree and supplied with gratuitous encumbrances to the end that he might be gratuitously rid of them. These two shadowy beings were moved across the chessboard until they occupied certain relative positions, and their religion was satisfied. This is an extreme statement of the very worst form of the other world type of Christianity, but its spirit has impregnated the whole religious thought and life of the last century. It was because religion occupied itself mainly with getting men out of this vain world, because it renounced its pomp and vanity, because it evinced such a sublime disregard for the realities of life that it found itself beset with the evils of sectarianism. In such strained other-world conceptions of religion there was every incitement to disagreement, there was none to agreement; there was every inducment to competition, there was none to co-operation; and it is back to this one-sided treatment of religion that we must trace the present results of the sectarian spirit:—the competition of rival organizations and the struggle for self-preservation, with its accompanying false conception of the church and its failure of co-operation in practical movements.

Against this one-sided development of religious thought, however, there has been working a great movement in religious life, the humanitarian movement. It is this force which has modified, even in their worst days, the rigors of sectarianism. On the side of life, in practical humanitarian efforts, men have come together; the sectarian barriers have broken down and its other world point of view has gone with them. Before it passed into the dogmatic and polemic stage, every great spiritual movement has had its humanitarian side, from the time when the early Christians had all things common to the day when the evangelical revival expended itself in great social reforms and infused the humanitarian spirit into legislation. Wherever men have approached religion from the standpoint of life instead of theory, they have come together. Wherever they have started to do something in this life for their fellow men, sectarianism has been modified, even in the movements that started with the sectarian spirit, such as Sunday School Unions, Bible and Tract Societies. The pressing interests of this present life have had an even wider and deeper influence in bringing the chasms between sects. It has been co-operation in the great civic and national and international movements, in the promotion of education, anti-slavery, temperance, charities and kindred reforms that has weakened

the sectarian spirit. It is these humanistic movements that have removed the isolation, mitigated the suspicion, banished the enmities, and dissolved the prejudices, which are engendered in sectarian divisions.

While the humanitarian tendencies of the age have thus been working in a general way, sociology, which is in some sort the scientific expression of humanitarianism, has come into the field to more specifically and definitely counteract the influence and heritage of sectarianism. The ideas and motives which it has contributed to religious thought and life are in their very nature antidotal to sec- itself with the very problems of social reform in which the churches had found themselves more or less involved since the evangelical revival. It took these movements which were humanizing religion and dissolving its unreality and gave them scientific and permanent form, thus insuring the perpetuation and strengthening of their influence against the sectarian spirit. It not only classified and systematized the humanitarian movements of religion, but by its fundamental concepts it corrected and balanced the unreal and fantastic ideas of the other world of theology. Not only were the spasmodic efforts of religious agencies to relieve the temporal necessities of the dependent and delinquent and defective classes put upon a scientific basis, but its crowning theological fault of considering the individuals alone as the object of redemption, and that for some other world, was remedied. In the light of the conceptions of the social organism and social evolution, man can no longer be considered by religious thought as a being unrelated to the universe, to be snatched out of it. He must be considered as a social being, historically related to society, as a member of the social organism, and the relations and duties of the church to him become of another sort, of a wider and more varying degree, and partake more largely of the nature of this present life. Thus under the influence of sociological conceptions the living problems of this world loom large upon the religious horizon, and the other world concept of religion, which is the most fruitful parent of sectarianism, assumes its proper proportions.

Besides these fundamental influences, sociology provides religion with a specific antidote for each of the symptoms of sectarian poison which have been observed to still be present in current religious thought and life. To counteract the effect of the absorption of the struggle for self-maintenance where this appears in the loss of the sense of a mission other than that of sustaining the machinery of organism, sociology presents us with a view of the church from the standpoint of its relations to the social organism. It considers it as a member of the social system with a function to perform. It knows nothing about sectarian claims to precedence, it is blissfully ignorant of apostolic succession, it simply desires to ascertain whether the church is performing its functions in the community. This is but the scientific putting of the old test of the Master, "By their fruits ye shall know them," the inevitable, universal judgment of capacity, of fitness. In the presence of this point of view, the church cannot any longer consider itself as the Kingdom; it becomes one of the agencies for the promotion of the Kingdom. It is required to link this Kingdom in thought and life with the goal of social evolution. On account of its position in the social structure it is required to exercise one of the strongest influences in social progress by changing environments and enabling individuals to correspond to a higher environment. When the church is considered from this scientific standpoint—and this is also the standpoint of the practical world, which most emphatically requires religion to justify itself in social terms—the sectarian has the ground cut out from under his feet. It is no longer a question of whether he has a patent on the way to unlock the straight gate, or of whether he can produce a longer list of converts than his neighbor, but it is a question of whether his organization is preserving a spiritual dynamic able to produce social effects, and of whether it is capable of applying that dynamic to the social organism so that it is manifest in terms of life.

Thus does sociology destroy the worst effect of sectarianism by removing the deadly inertia of denominational machinery, which has ground out of existence the sense of a divine mission. On the side of life science calls religion back to its duty, furnishes it with a motive, points it back to its highest ideal. It sends a trumpet call to the religious forces to move out of the trenches of self absorption into the field of social duty and endeavor. The whole religious world seems most pathetically to have been groping for some new expression of the life and power which was slowly dying under the pressure of denominational machinery. The great response in our colleges to the call for foreign missions is an expression of this longing for service. Under sectarian influence, the great force thus aroused has been partly wasted by considering the problem as one of merely the saving of a few promiscuous souls, but under the light of sociology it becomes one of social evolution. The whole settlement movement is another expression of the great longing of the modern religious world to do something besides turn the wheels, a longing to express spiritual dynamics in terms of life, not in terms of machinery or sentiment. And just as the settlement movement is the most unsectarian thing we have, just as it is the most unorganized thing we have in some aspects of its present state of development, just as it stands for the application of life to life in simple contact, so the influence of the social mission to which sociology has called the religious forces will vitalize them out of the mechanical denominational energies which are the last and most fatal stages of sectarianism, will lift them out of the struggle for maintenance of organization into a life of sacrificial service, touched with the spirit of Calvary.

It goes without saying that sociology is absolutely opposed to the competition of denominations. It cannot conceive of warring members of one social organism. It cries out with a mighty voice against even that failure to co-operate which succeeds denominational competition. It points out that co-operation is the law of the social organism. It indicates with scientific precision the universal movement toward co-operation in all modern society, it analyzes the social functions of religious organizations with the opposing tendencies and warring forces, and thereby insist that co-operation is the only method of meeting the situation. Having pointed out a common social task, a common goal, it logically requires a united effort. It allows for differences of method and forces; the army must have horse, foot and artillery, but it requires that they should work in harmony with some unified plan of campaign. It is the waste of competition which forces co-operation in the industrial world. This selfish motive may be predominant in our religious federative movements, but even so, its full effects are only apparent from the sociological point of view. It is the needs of the situation after all that call us to federated and co-operative effort, and it is sociology that has pointed these out to us. Under the old

regime we were content to have preached our other world gospel each in his own way; now we dare no longer do it. The pressure of social conditions and needs lies heavy upon us, and as we study them we are driven irresistibly to marshal and unite our forces. Let any man study this city from the standpoint of sociology at the same time that he is filled with the desire for its regeneration; let him consider its needs, let him then consider the forces that are here capable of ministering to those needs. They are religious forces, and he will inevitably be driven to two conclusions—that the failure of co-operation on the part of these religious forces is chiefly responsible for present conditions, and that there is no hope of regeneration save by some form of view rebuke that failure to co-operate which is the last remaining trace of an earlier sectarianism. The sectarian with his other world dogma would look at the city and content himself if he could snatch a few souls as brands from the burning. The man whose religion has received the impetus of the social awakening must move to save the whole life of the city, and must call as much of the life of the city as can be made to feel the need to aid him in the task.

The influence of sociology goes farther than this toward inducing co-operative movements. In the very nature of the need that it points out, in the very character of the social mission to which it calls religion, there lies the force to achieve co-operation. As long as religious organizations are enwrapped in the deadly chill of the struggle for self preservation, there can be no spirit of co-operation. There is nothing possible under such conditions but jealousies, bickerings and competition. Let the sense of mission come into an individual or an organization, however, and it brings with it the spirit of sacrifice, and this is the spirit of co-operation. When men are lifted above the mere routine of duty to an organization, when organizations realize that they exist for service, when they are willing to sacrifice something for the imperative need, then they stand upon common ground, and, serving under a common flag, are bound together in bonds of steel. In pointing out the practical needs of social life, in calling the church to a social mission that involves the spirit of sacrifice, sociology points out at the same time the uniting force. There is no possible union except on these grounds of practical service to the world in which we live. We shall disagree on theories in the social awakening as we have done in our theology, and as the socialists are doing even now. Each man and each denomination must furnish the spiritual dynamic for social regeneration in its own way, but in the practical tasks we can work together. As the practical need is the common call and the practical task the common meeting ground for our forces, so the overpowering sense of a common service is the cementing, cohesive force that will bind us in co-operative effort. There is no bond between men like that of common service for the flag in the time of war, with its common perils and hardships. It melts all sectional differences, and runs the common blood together in one common heart throb. So will the common practical social service bring our religious forces together, melt the last trace of sectarian differences and unite us in a practical brotherhood of service.

It may even be that the contribution of sociology to religion goes further still in its counteracting effects against the spirit of sectarianism. Not content with exorcising that demon it may yet prove to be the influence that shall prevent its return. The effect of humanitarian and sociological influences in giving us the conception of the social mission of the religion and in binding its forces together in co-operation in practical movements, is already evident in our religious thinking. It is not the least potent of the forces operating in the restatement of our theology in terms of life, centering around Him who announced his mission as the giving of life. As the lines of our preaching and teaching verge to the point of intersection, as we discover that the common mission of our religious forces is to put the Christ ideal and the Christ life into the world, individually and socially, we are more and more sensible of the uniting influence in the social aspects of religious life and thought. It is this pressing demand for a social form of Christianity which is bringing the religious world closer together in thought as well as in life, and thus working to the utter eradication of sectarian influences, which will linger longer in theology than in life. In pointing out to us that we are common forces, with a common duty, sociology dimly indicates to us the presence of the common dynamic, which in all our divisions we have more or less consciously preserved in common. It is this living dynamic, the one regenerating, recreating force of history and of life, that under all unites us. As in its personal form it becomes the center of our theological thinking, as in the common task to which the social awakening has called us we come to a more conscious dependence upon it, we shall find ourselves with a common center of power whose name and essence is Love—a dynamic of reconstruction, a dynamic of co-operation, before whose mighty presence the last shadow of sectarianism shall be utterly dissolved.

THE SOCIAL CRITIC.

The triumph of Senator Quay and a few other apparent victories of the political machine must not blind us to the fact that, on the whole, the recent political evolution has been largely in favor of manhood and independence of character. The triumph of Quay is followed in Pennsylvania by an effort to muzzle the press, and in other ways to suppress moral opposition. This is precisely what is wanted. Let the devil carry matters with a high hand, and the people will gradually wake up to the necessity of asserting their independence.

* * *

The question is being discussed in some of the Eastern States whether drunkenness is decreasing. According to statistics, the arrests for drunkenness are much larger than formerly, and include about one-third of all the arrests made in such States as New York. This does not prove that drunkenness is increasing; it only proves that the people are no longer willing to allow a man who has lost his reason to lie in the ditch, or along the highway, to receive insults and jibes from the passerby. The writer remembers very well when church members were brewers and distillers; when they owned saloons and grogeries, and dispensed fiery drinks to all sorts of comers. He had, many a time, in his boyhood, seen his mates on the way home from school get liquor enough from a bar, owned by a church deacon, to render them unable to reach their homes. Affairs of this kind would not be tolerated at the present time.

A German proverb tells us that every great war leaves a country with three armies—*one* of invalids, *one* of mourning, and *one* of idle persons ready to commit crime.

Nations, like individuals, are powerful in the degree that they command the sympathies of their neighbors.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible from the Standpoint of the Higher Criticism.

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PART III.

The New Testament.

THE PARABLES OF JESUS.

On the whole, it would be wise to take most of the parables of Jesus by themselves, having them read one by one by different members of the class and talked over according to the interest displayed in them. Two or three of them may be reserved for a later lesson, owing to their connections with experiences in Jerusalem.

I should by all means begin with the celebrated parable of the "Good Samaritan," having read aloud verses 25-37, Chapter X, from the Gospel of Luke. How extremely important this parable was we may not at first realize. We have come now to the sources for the passage from St. Paul, where we read about there being "no difference between the Jew and the Greek." We are not sure that Jesus went as far as this. But that is not the point. The first step is the important one, not the last. In this parable Jesus threw down the gauntlet to the conservative Judaism of his country. It was a blow straight from the shoulder. Probably feeling ran so high in Palestine that it may have been considered worse to be friendly with a Samaritan than to be friendly with a thorough-going pagan. If Jesus bade his disciples therefore show a spirit of brotherliness toward the Samaritan, the end of the old standpoint of exclusiveness was at hand. The way was paved for St. Paul as "The Apostle to the Gentiles."

Perhaps the class ought to stop and consider that a step in this direction had been taken one or more centuries before the time of Jesus, in the "Book of Jonah," which might be read at this very time in connection with this parable of the "Good Samaritan." We may turn now to Matthew, Chapter XIII, taking up the parables there one by one, each by a separate member of the class. First we have "The Sower"; then the one about "The Wheat and the Tares"; afterwards the two about "The Mustard Seed" and "The Leaven"; also the two about "The Hid Treasure" and "The Pearl of Great Price"—reading down through verse 53.

At this point it will be vitally essential that a special study be made of the phrases "Kingdom of Heaven" or "Kingdom of God." There should be a short paper on this subject read by some member of the class. We must understand what interpretation was put upon it by the people at large in Palestine, and what particular interpretation was put upon it by Jesus. The teacher is referred to a chapter on this subject in the volume by Professor Toy, we have mentioned in our list of literature, also to the work on "The Jewish Messiah" by Drummond. We feel sure that Jesus refined and elevated the whole conception of this term. And, as we have pointed out, he took the peculiar attitude that in a certain sense the Kingdom of Heaven had already come. It would look as if he regarded this Kingdom more as a condition of the heart or soul.

Two other very interesting parables are to be found in verses 21-35, Chapter XVIII, and verses 1-16, Chapter XX, from Matthew, under the titles "The Parable of the Debtor" and "The Parable of the Eleventh Hour." As for the second one, we cannot help thinking that it may have been misunderstood and not properly reported, as the psychology of it is perplexing, to say the least.

One other parable, entitled "The Rich Man and Lazarus," to be found in verses 19-31, Chapter XVI of Luke, is also perplexing and does not seem in accord with the broad, nobly sympathetic attitude of Jesus; and we are inclined to feel that it may have come in as a later interpolation.

But the one just preceding it is interesting, about the "Unjust Steward," to be found in verses 1-13, Chapter XVI of Luke. Here, too, we are rather dubious as to whether the language of Jesus was correctly recorded in the peculiar ethical standpoint of verse 9, although the verses 10-13 should be committed to memory as sentiments of immortal worth.

The celebrated parable of "The Prodigal Son" should be read most carefully and talked over, to be found in Luke, Chapter XV, verses 11-32; also the parable on the "Marriage Supper" in Luke XIV, verses 7-24; and the well known parable on the "Talents" to be found in Matthew XXV, verses 14-30. All these have their meaning on the surface.

A very striking parable to be carefully noted is the one about the "Pharisee and the Publican" in Luke XVIII, 9-14. One must, of course, understand who the "publicans" were and why they were so despised.

The list of the parables of Jesus is always to be found in the appendix to the "Teachers' Bibles." If time allows, occasionally it might be advisable where the same parable is given in more than one Gospel, to have all the accounts of it read and the minor points of difference noted.

Most of these beautiful stories and allegories we associate with the earlier part of the career of Jesus, when he was a teacher in Galilee. They ought to be known thoroughly by every person with any pretensions to culture or education. Phrases scattered through them have become commonplaces in every-day speech.

THE JESUS OF THE GOSPEL ACCORDING TO JOHN.

We have thus far left out for the most part the sayings of Jesus to be found in the fourth Gospel. But before we pass on to the culmination of his career at Jerusalem we may pause to make some study of the Jesus of this fourth Gospel. All those who have read the New Testament with any care, are conscious of a very marked difference in the characteristics of Jesus as they are portrayed in the fourth Gospel, in contrast with the spirit of the first three Gospels. Whether there is a positive contradiction here, the student will decide according as he takes the conventional orthodox standpoint or that of the more advanced critics. Beyond any question we have in this fourth Gospel a "Doctrinal Jesus" such as we have not come upon before. Instead of talking little about himself, here he puts himself conspicuously into the foreground. The reference to himself is continuous, seemingly, throughout the Gospel. At the same time it would be the greatest possible error to suppose that this was done in a self-asserting or undignified way. On the contrary, the standpoint is a most lofty one. It is as if he conceived of himself in the third person. He talks here of the special self as the God-given part of his being. Whether or not we accept the attitude of this writer and adopt completely the theory of the incarnation, the language here is surely never offensive. It sounds like a far-away voice of the Divine, rather than that of the tender, serene, loving companion of his disciples, as we see Jesus in the other Gospels.

In this fourth Gospel there is nothing like an evolution in standpoint or character. The supreme thought from the beginning to the end centers around the God-Jesus who is to die for the human race. The final outcome is anticipated from the start. Little or no con-

fusion is apparent. The author tells a clear, straight story.

The advanced critics naturally assume that the standpoint of this Gospel in the writer's mind was colored throughout by the events which had taken place and by the later tendency which made so much of the death rather than the life of Jesus; also that the doctrinal attitude had been considerably influenced by the later Greek philosophy of Alexandria. Certain it is that this was the last of the Gospels to be written, although there will always be a dispute as to whether it dates from the closing portion of the first century or from the middle of the second century.

We read first the opening fourteen verses from Chapter I. Here at the start we are introduced to the phraseology of the philosophers in Alexandria in the famous "Doctrine of the Logos," translated here "The Word."

The interview with Nicodemus should certainly be read in verses 1-21, Chapter III, where we meet for the first time with the doctrine about "being born again."

Afterward we have the immortal interview of Jesus with "The Woman at the Well" in verses 5-39, Chapter IV. Whether we feel sure or not that the words in verses 23-24 actually came from Jesus, it is pretty much the same, inasmuch as this sentiment is after all but a following out of the teachings in the Sermon on the Mount.

Again, have read aloud verses 19-47, Chapter V. We note in this Gospel how Jesus repeatedly asserts his full Messiahship, and keeps talking about it; although in the first Gospels we are told that he was inclined to warn his disciples against proclaiming this to the public at large.

After this we may read the beautiful verses 1-18 of Chapter X about the "Good Shepherd."

The passages in Chapter XIV-XVII we will reserve to be read in connection with "The Last Supper."

But this might be the time to turn over and read one of the short Epistles, that of "The First Epistle of John," as it is generally assumed that this must have been written by the same person who was the author of the Gospel of John. In all probability this Epistle was written at least half a century after the death of Jesus. The doctrinal standpoint of Christianity had taken shape. Here we have the complete theory of the "Atonement." Surely these few chapters should be read aloud because of the sweet, beautiful spirit of tenderness and love pervading them. It was to be the richest gift of the closing portion of the Bible, the last step in ethical evolution as we trace it throughout the Sacred Scriptures.

But while we are stirred by the beautiful passages here concerning "The Fatherhood of God" and "The Brotherhood of Man," yet we see also the signs of a further change in the appearance of a creed-religion, such as had not existed in former ages. And in the sharp antithesis between the "world" and the "spirit" we see the approach to the new standpoint of asceticism. But the advanced critic would note here the the flowing together of the attitude of the Sermon on the Mount with the extreme idealism of Plato.

All five of these chapters from this first Epistle had better be read aloud, with special comment upon verses 9-11 and 15-17, Chapter II; verses 17-19, Chapter III, as well as verses 18-21, Chapter IV.

CHAPTER V.

JESUS IN JERUSALEM—STORY OF THE DEATH AND RESURRECTION.

Our story changes now. There are two parts to the life of Jesus—the one pertaining to his career in Galilee and the other to the final struggle and catastrophe in Jerusalem. The accounts are not clear as to whether he made one or several visits to that city. But on the whole it would seem as if he had probably achieved success as a teacher of the New Kingdom among the country people of Galilee, had come therefore to believe in himself as the Messiah; and finally had decided to go and win over the people at Jerusalem. Humanely speaking, he experienced a terrific shock when coming there. In a few days he was aware of the impossibility of conquering Jerusalem and could see that he would probably end his life in martyrdom.

But all this would be incomprehensible to us unless we first make a more careful study now of the sects in Jerusalem and the conditions of Judaism prevailing there at that time. Jesus appears like another man in this other atmosphere. His tone changes and he becomes the stern judge. We meet now with a sublime blending of the teacher of the Sermon on the Mount, with the stern, grand old Hebrew Prophet. We have something more now than a doctrine of "Returning Good for Evil," as we read of his making a violent attack upon the "evil" in Jerusalem, and study the most withering judgments pronounced upon the leaders there.

To begin with, we need to thoroughly investigate the narrow, rigid formalism into which Judaism had declined. The teacher is advised without fail to read a most striking chapter under the title "The Life Under the Law," contained in the treatise by Schuerer, and to quote extensively from it. This one chapter is enough to explain the collapse of the effort of Jesus to win over Jerusalem.

And now must also come a very careful study of the rise of the two great sects, the "Sadducees and the Pharisees." Some member of the class should by all means read a paper on this subject, tracing the growth of these sects from the time of "The Maccabees," as sketched in the various treatises we have mentioned. We must know just what they stood for, politically and religiously. Only by this means can we appreciate to the full the terrific judgments on the Pharisees pronounced by Jesus—while at the same time he himself inclined to the religious standpoint of the Pharisees.

Then turn back now to the first Gospels and read the narrative of the various incidents in connection with the great visit to Jerusalem. In the first place, there is the account of his famous entry into the city, followed by a throng of his disciples from Galilee, to be found in verses 1-11, Chapter XXI, of Matthew. Then follows the undoubtedly historic episode of "Casting Out the Money Changers," in verses 12-14 of the same chapter. This in a sense was the new Jesus. It lets us appreciate the shock he went through on coming to the Sacred City.

We are dealing at this point with Jesus as the Judge. First we must read aloud the scathing denunciation on the Pharisees, in the whole of Chapter XXIII from Matthew. This really ought to be gone over twice. It surely has not its parallel in the world's literature. And here, too, we have Christianity, just as much as in the Sermon on the Mount. This is where we see revolution and not evolution. In this chapter we come upon the birth of a new religion. Judaism had failed as a religion for the whole human race. It had played out at this time into the very opposite of what had been put forward by the great prophets.

There are enough people in any community who love good government who would have it if they were determined enough. But, unfortunately, our land is cursed with the bad citizenship of good citizens. Things are as they are because the sovereign people acquiesce.—*Rev. L. D. Case.*

Higher Living.

II.

In this world all God, even the fairest and noblest,—as Love,—rests upon a dark ground which it has to consume with pain and convert into pure spirit. —*Rothe.*

* * *

Beginning then below, with the easy view
Of this base world, subject to fleshy eye,
From theme to mount aloft by order due,
To contemplation of the immortal sky.
—*Spenser.*

* * *

We want the hero's heart, but are aggrieved at the battle that proves it; we want patience, but are critical of the suffering that evokes it; we want sympathy, but not the kind of world in which it is possible. —*A. W. Jackson.*

* * *

Were the question, Who would be Hyperions?—children of the light, the good, the strong—clearly put to civilized peoples universally, almost unanimous would be the answer, "I, of course." So inborn is this feeling, no one is so high that vistas of brighter perspective, spheres of greater achievement, states of truer bliss are not glimpsed frequently enough, to warrant both it and the resulting conviction which is so satisfying. Nor live those so low, so spent, so oppressed that there do not come to them dreams of upward and outward betterment, which not only make them feel worthy of these, but more or less ready to hope that some time they will be able to justify the corresponding complacency. "More light!" "More light!" is not the cry of genius alone; it is the wail of common humanity. Greater strength likewise, and purer good are parts of a common demand, which, no matter how vague its voice, yet makes itself known to every one. We think, at least, that we really want to live in the light, and be transparently receptive to its cheering influences. We would be able, also, to impress some portions of the world, if ever so slightly, yet with a truer nerve and a steadier hand than heretofore. We actually want heaven—if nothing else, are we quite so sure.

* * *

One day a physician, who, for a score of years had answered every call and done all he could to alleviate human distress, was asked, "What is the chief lesson of it all to you?" To which the answer was not quickly formulated nor given. The good man thought back upon it, as he had a right to, upon all the kindnesses, the affectionate tokens, the joyous friendlinesses, the manifold appreciations so vividly remembered, as marking his professional lifeway; and he thought, too, of so much that was the opposite of all this. But this did not give the clue to what he was sure he wished to say. Finally a glance at his books of record seemed to rapidly precipitate the thought needed. Then his face grew, not bright and satisfied, but pathetic in its repressed pain and sorrow, as he said: "That the large majority of people are not truthful when they claim to want to be healthy. Over and over again," he continued, after another period of reflection, "have I seen that when I, under stress of weariness or lack of time, have simply prescribed for people's ailments perfunctorily, but probably with due conventional impressiveness, not only have my services been acceptable, but satisfactory to a recognized and praised degree. On the other hand, when I have taken time to carefully gather up every thread of relevant history, investigate every region and symptom, and carefully consider the knowledge thus gained, with a view to saying the word which should teach a better, safer way of living, I have been met with suggestions of professional weakness, or worse, lack of skill—and this, I am sorry to say, in very many instances, indeed. People do not really want to be healthier," he affirmed, with emphasis. "They more truly like to please themselves recklessly, and then try to appease their consciences or superstitions by glibly but insincerely talking about it and seeking the various means of so-called cure.

* * *

It seems somewhat painfully true that if people could only

"Be carried to the skies
On flowery beds of ease;"

if they could only have light and strength and goodness come to them in sugared portions, or have them injected, once for all, at some anasthetic moment; if they could only get the very best for the very least, or possibly for the worst—then, possibly, would they be Hyperions in fact, as well as in aspiration. But, to use the necessary and commonplace hammer and broom until the muscles are strong; to select such courses of resistance as require active overcoming, or to resolutely open the mind and heart, even with utmost sturdiness, if need be, so that the light may really penetrate and vitalize—this, how many are really minded to do? Yet it is this—just this—which justifies any sort of pretention to having interests that are centered in light, strength or goodness. When we say we want to be wiser, stronger or better there should be initiated at once some corresponding course of life, which, persisted in, will realize our desire not only, but affirm our genuineness, both in purpose and effort. To talk health, to read about it, to long for it, to dream over its possibilities, and not to actively energize one's self in the direction clearly pointed out by accurate science and common sense is not the ground for health expectancy that will prove certain. Every time,

"Earth gets its price for what earth gives us,"

and the necessary equivalent of health is healthy living, pure and simple. S. B.

THE STUDY TABLE.

Another Word About Huxley.*

The student wishing to learn of Huxley's life and work need not lack material. Besides collected editions of his writings in convenient form we have the great scientist's *Autobiography*, the *Life and Letters* written by his son, and this handy little volume by Mitchell, which forms the third in Putnam's *Leaders in Science* series. The book sketches Huxley's "Life and Work." It is biographical only in so far as the life is shown in the work. Huxley's contributions to the different sciences—Zoology, Biology, Comparative Anatomy, Palaeontology—are summarized in a series of important chapters. Proper emphasis is laid upon the fact that Huxley's work is likely to be underestimated on account of its fundamental character. Unless we know what science was before he wrote we cannot realize our debt to him. So much of what he discovered is now assumed as a matter of course that it seems as if it must always have been known. Not only are Huxley's contributions to observational science presented; his championship of theoretical science is also considered. Darwin and Wallace propounded Evolution; Huxley forced it upon the unwilling public, a by no means easy or well-received task. Huxley's labors in behalf of education and his efforts to give science its proper place in educational curricula are mentioned. On the whole we commend the book as a satisfactory presentation of the life work of this gifted and many-sided man.

FREDERICK STARR.

* Thomas Henry Huxley. P. Chalmers Mitchell. New York and London, 1900. G. P. Putnam Sons. 16mo, pp. xvii., 297. $1.50.

THE HOME.

Helps to High Living.

SUN.—The strength of life is increased by the conquest of temptation.

MON.—It is not the absence of temptation, but the reaction from it that ensures the persistence of virtue.

TUES.—Whenever we say *no* to ourselves, we gain strength to say *no*, if need be, to others.

WED.—There is no real happiness that does not involve self-denial.

THURS.—To choose the best is the art of existence.

FRI.—The *best* each one must find out for himself.

SAT.—The conciliation of duties to self with duties to others is again the art of life.

—*David Starr Jordon.*

Snowflakes.

See the merry snowflakes,
Dancing through the air,
In their harmless mischief
Kissing cheeks so fair;
Painting scarlet roses
On the maiden's lips,
Slily with her flirting
As she onward trips.

See the countless snowflakes!
Noiselessly they fall,
Covering leafless branches
With a fairy pall;
Dashing, whirling, flying
Through the wintry air,
None can paint their beauty,
Fair beyond compare.

See the spotless snowflakes!
Falling from the skies.
Are they feathers falling
Down from Paradise?
White and soft and downy
As an angel's wing,
Charity's pure mantle
Over all they fling.

Merry little snowflakes,
Elfins glad and free,
Tingling ears and fingers,
Blinding us in glee. —*Exchange...*

Jim.

Jim is a pretty white pigeon, whose owner lives in a small town in Iowa. He knows his name as well as any little boy or girl knows theirs, and, as he is generally very good-natured, is a general favorite. He flies from house to house, stays a few minutes, as if making a social call, then, having completed his rounds, returns home. His master, a boy of fifteen, rides a wheel; and it is a pretty sight to see him riding along at full speed, with the bird either sitting on his head or shoulder or flying along above him.

But his greatest earthly happiness is in attending Sabbath-school. This is somewhat strange, too, as none of the family attend. They live near, however; and, when the bell rings, he rarely fails to be there waiting. He never flies in, but generally goes with a crowd, walking along in a stately way, turning his head from side to side, and glancing up at the people in a very comical way, as much as to say: "Do you not see me? I am quite as large as any of you." He walks slowly along until he reaches the window nearest the organ, then flies up and stays in the corner of the window where he can face the audience, which he watches with great interest. When the organist begins playing, he is delighted, and sometimes flies down and lights on her shoulder and walks down her arm until he reaches the organ, then hops up on it and stays until she is through playing. Once he settled on the top of a boy's curly head, and settled his claws in the boy's curls almost too firmly for comfort, and once he alighted on the bald head of an elderly gentleman, much to the disgust of both; but, usually, his behavior is most exemplary.

He is very fond of music, either instrumental or vocal; and, as sometimes happens, he takes little sulky fits, and won't come out of his cage. Then his mistress sits down and *sings;* and he is all over his madness in a minute, and flies to her shoulder, and picks lovingly at her white teeth or coos softly as if to thank her for singing.

He flew past the school-house once when the children were going in at recess. He thought it was another Sabbath-school, I presume; for he went in with the rest, and, flying up to the top of the clock fastened against the wall, sat there, and took observations. Tiring of this after a while, he circled around, and finally settled on the teacher's head. She put up her hand to take him down, but he flew again; and this he repeated until she left him alone. The children were delighted at the sight of their beloved teacher crowned, as they said, with the white dove of peace.

We live about half a mile from town, and twice my little girl has come home with the pigeon riding with his claws securely fastened in her red hood. He flew down to the porch, and would not come in, as it was a strange place, until another daughter went to the piano and began playing, when he walked right in and straight to the piano. He flew up on the keyboard, and seemed delighted to think it would *sound* as he walked on it. He would not allow any one to play until he was tired, picking saucily at their fingers. We wondered whether he would find his way home all right; but we need not have given ourselves any uneasiness, for when we took him to the door he flew up in the air, looked about for a moment, then darted for home in a straight line, and thus ended our first visit with Jim.—*Every Other Sunday.*

Natal Ankle Rattles.

The writer recently received from Mr. Claude Fuller, the government entomologist of Natal, two interesting anklets formed of the cocoons of a large bombycid moth, somewhat resembling the luna moth of this country, and which bears the scientific name of *Argema mimosate of Boisduval,* known to the English residents as the queen moth. The natives collect the cocoons after the moth has issued, put one or more small stones into each cocoon, and sew them on to a broad strip of monkey skin, side by side, so as to cover the surface of the skin. They are sewn to the raw side of the hide, the fur being on the opposite side. The anklets received are ten inches long by four inches wide, and are attached to the strips by means of thongs of the same hide. The cocoons are tough and dry, and the stones within them rattel in a most delightful way. We give rattles to our children to amuse them, and the savage man has the same infantile characteristic in that he is amused by rattles. The use of these ankle rattles has become quite general in Natal since the introduction of the ricksha from China and India. The ricksha-bearers wear the anklets very generally, and their rattle on the streets is almost as familiar as sleigh bells in a New England town in winter.

This invention is not confined to Southeast Africa. Dr. Walter Hough, of the United States National Museum, has shown me rattling anklets from Mexico which are made in a somewhat similar way, of the cocoon of another large bombycid moth. In this case very many cocoons are strung together on a string, and several rows are tied around the ankle. Each cocoon has been opened for the purpose of inserting stones. Dr. Hough also tells me of a much larger cocoon from India, which is mounted singly at the end of a stick to be carried in the hand. This cocoon also is made into a rattle.—*Dr. L. O. Howard, in Scientific American.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

A Tribute to Mrs. E. B. Strong.

In the recent death of Mrs. Strong, Chicago has lost a public spirited leader, the People's Church an active supporter and wise assistant to Dr. Thomas and all the work undertaken by him, the Congress of Religion one of its friends and continuous supporters, and UNITY a constant reader. We are glad to publish the following lines by "one who has known her long and loved her well."

No purchased wreath I lay upon thy tomb,
Dear friend of happiest hours,
Whom all the richer powers
Had dowered with their wealth
Of talent, truth and sweet sincerity;
Ah, no! I bring to thee a God-given bloom,
Plucked from the loftiest heights of noble life,
The sweetest flower for which the heart hath room—
The flower of love.

An age, it seems, hath passed since those fell words,
Left by a friend upon my writing-desk,
Blinded my eyes with quick, hot tears, and shot
Athwart my heart their cruel, sharp sword thrust:
"Thy friend hath joined the great majority."

And still it seems it must not, cannot be
Thou'rt gone forever from our yearning sight.
Thy presence still is with us now as yesterday;
And e'er will be; for deathless is the power
Such souls as thine claim over kindred, friends,
And all who've known thy spirit guileless, true,
And cheery as the glad September hour
When everything lies golden 'neath the sun.

I cannot wish thee back from realms of bliss,
Where winter bleak to endless summer's changed;;
I must not shed hot tears and mourn for one
Whose every thought 'mid joy and peace hath ranged.
And yet my heart is sad, my spirit droops,
Life seems less glorious than it did before;
A funeral dirge speeds sobbing through my soul.

Forgive me, friend, this seeming treachery,
The hot tears will not back;
The heart is sore, the soul cut to the quick,
I had so counted on recovery,
Had felt the weary days were bringing health,

And soon, with singing soul and words of cheer,
I'd bring to thee a grateful heart's best wealth.
Accept this tribute, though 'tis writ in tears;
With pity see thy mourning ones below;
Give strength, give courage, give the consciousness
That thou, so deep respected, loved and lost,
Art only gone before.

William Lombard.

A black bordered envelope lies before me. It is a winged messenger from Chicago telling of the death of William Lombard, who has so long been waiting to answer the summons to "come up higher." His release came January 31 at the age of 92 years. Mr. Lombard was born in Springfield, Mass., August 27, 1809. When a young man he entered business in New York. For many years he was a traveling agent for Tiffany. Mr. Lombard and his wife were members of the Church of the Saviour in Brooklyn, N. Y., being personal friends of its pastor, Rev. A. P. Putnam.

Mr. Lombard with six other earnest workers took the preliminary steps that resulted in the forming and building of Unity Church, Brooklyn, in December, 1868.

Rev. S. H. Camp was pastor of this church for many years. It was with a shovel now in the possession of Mr. Camp that Mr. Lombard broke the ground for the church edifice.

After the death of his wife he returned to Chicago and became identified with the interests of the Third Unitarian.

His heart was bound to this church and its people and it was not until declining health obliged him to withdraw that his venerable form was missed in the congregation. A faithful, devoted friend, he loved the young people whom he had watched grow from infancy to manhood and womanhood. One member of the Sunshine Club from the Third Church has visited him weekly during his illness. He was a great lover of music, and loved most of all to hear the old hymns sung.

His funeral occurred on Sunday, February 3, attended by his pastor of the years gone by, Rev. J. Vila Blake. The Misses Blake sung "Jesus Lover of My Soul" and "Nearer My God to Thee," a touching tribute to their lifelong friend. He was laid to rest beside his wife in Greenwood cemetery, Brooklyn, N. Y. SARAH M. BAILEY.

Hopkinton, N. H.

CHICAGO.—Rev. Albert Lazenby, Pastor of Unity Church, is conducting a series of Sunday evening extension services at Martine's Hall, some miles to the north of Unity Church, with a view of developing the possibilities of work in that direction. During the month of February he is giving a series of lectures on "The Relation of Evolution to Religious Thought," as follows:

Feb. 3.—"Evolution in Reply to Materialism."
Feb. 10.—"Evolution in Answer to Agnosticism."
Feb. 17.—"Evolution and Salvation."
Feb. 24.—"Evolution and Life After Death."

The Pastor of All Souls Church at the close of his annual Lincoln sermon, delivered last Sunday, said:

"These are some of the reasons why the officers of this Church, after long deliberation and years of suspended judgment, have taken up the task of building a living monument to the great President, dedicating it, from basement to upper story, to that religion that is committed to civic righteousness, industrial dignity and popular education, in short, 'peace on earth and good will to men.' May his holy opportunism prompt us to action.

"In his annual message to Congress in 1863, he speaks of the conflicting views, that 'the step might be delayed too long, or taken too soon.' Some of you have been torn with the same uncertainties concerning our action. We have waited lest our effort might be premature, but we may delay to the point of disaster.

"Ninety-two years ago, in a rude log cabin in Kentucky, a helpless babe was born. He grew to be a giant in stature. He had a body of commanding proportions, wearing a face suggestive of the greater proportions that dwelt within. The body has been buried but the spirit lives on. Its power is still in the minority. Out of gratitude for what he has wrought in the past, out of a recognition of what he represents today, and with a great faith in the work that Abraham Lincoln is yet to do we commit ourselves once more to the task of rearing on the corner opposite, the CENTER, that will be a living monument to the living spirit of the great and true, the loving and loyal Abraham Lincoln."

ROCK RAPIDS, IOWA.—The program of the dedication of a People's Church in this place, which occurred February 3d, is before us. On the front page is a cut of the new church, a departure in architecture most significant. All the lines indicate the home spirit and the home purpose. Rev. J. H. Palmer, of LuVerne, Minn., writing of the church and the dedication, says: "The church is free from all sectarian entanglements. The minister, Rev. A. J. Williams, formerly the minister of the Congregational Society in Rock Rapids, is a man of sincere purpose and contagious enthusiasm, and exerts a marked influence in the town. He says that his church is in Rock Rapids and for the welfare of Rock Rapids." The following declaration, read by the leader in the dedication service, to which all the people responded: "And to this end we pledge the service of our property, our time and our affections, amen and amen," is interpretative of the movement to which UNITY extends the cordial hand of fellowship and wishes pastor and people the joy that comes from continued usefulness:

"Believing in the divineness of all human life and the presence of God in all human relationships, and recognizing the truth, as Jesus taught it, that the only way to serve God is to serve the God-like in our fellow men; and therefore conceding the right of every man, woman and child to the best service we can render, we dedicate this building to the cultivation of the spiritual life in the soul of man, and the ministry of social equality, and civic righteousness, and intellectual culture, and physical manhood and womanhood. And we solemnly set it apart for the perpetuation of high ideals of character and the divine right of every man to think for himself concerning the things of religion, and the solving of all the problems of human life and destiny on the basis of the teachings of Jesus."

"Jest a Lift."

Feller was far as the foot of the hill in one of those boggy places,
Had a first class team,
As strong as a beam,
But the feller had busted his traces,
And the feller gave up when he saw he was stuck;
He borrowed a chaw and consarned his luck—
Admitted he didn't know what to do;
Sat down on a bank and looked so blue
He worried the people that passed, and they
Just turned their noses the other way.
Old Ammi Simmons muttered that he
Was a dite afraid of his whiffletree;
It was slivered some, and "there warn't much doubt
'Twould bust if he pulled that feller out."
And Ira Dorsey, regretful and smug,
Would have helped had he brought his heavier tug,
So he simply beamed a bright "Good day"
And clucked to his team and rode away.
So thus they passed for an hour or two,
Many not noticing, while a few
Assured him they'd like to help him out
"If the rigging they had was only stout."

Feller had thought he was up a stump, when along drove Ivory Keller;
Saw the sunken hub,
Yelled, "What's the troub?
Don't ye want a lift there, feller?"
And the feller said that he did, you bet,
And said he had begged while he'd set and set,
And he hadn't discovered a single man
Who'd give him a boost with an extra span.
"Why," Ivory said, "that's jest my holt;
That off hoss there ain't more'n a colt,
And it's hardly an extry pulling pair,
But it's your'n for what it's worth, I swear.
For I've got a home-made sort of a rule:
Won't kick a cripple nor sass a fool,
And when I find that a feller's stuck—
A side-tracked chap down on his luck—
Why, bless you, neighbor, in jest about
Two shakes of a sheep's tail I yank him out."

And the next thing that the feller knew
Old Ivory busted a chain or two,
But the horse and the colt and the gay old man
Bent to the job till the clogged wheels ran—
Tugged and buckled with hearty will
Till the cart rolled over the tough old hill.
Then the feller begged him to take some pay,
But the old man chuckled and shoved him away.
"Why, bub, see here," said Ivory Keller,
"I'm a tol'able busy son of a gun,
And this is the way I squeeze in fun—
Grab in same's this and help a feller."

Holman F. Day.

Foreign Notes.

CHRISTIAN NATIONS.—Following several pages of extracts from letters and other documents giving details of the shameful atrocities of the allied troops in China, the *Union pour l' Action Morale* quoted the following scathing Japanese utterance:

"There are no Christian nations, writes a Japanese in the Japanese Review *Tokyo Maishu Schinsi.* Here and there one meets a few Christians, but there are no Christian states, there have never been, and at the present time less than ever. See what goes on in China. There Christian Russians commit crime which cause even Japanese pagans to blush. * * *

* * * "The atrocities in China are committed in the name of religion, in the name of a higher civilization. In face of these cruelties that you perpetrate in the name of your Savior, do you still dare to ring your bells to invite us to prayer? Go preach to the Christians, who so much need to be converted to a religion of reason and of kindness. When you have made human beings of them, then—and not till then—come back to us."

LIBERAL PROTESTANTISM IN BERLIN.—The *Semaine religieuse* (evangelical) gives the following summary of the late elections:

"The Presbyteral elections, which occur every three years in the national church of Prussia, have again caused a certain amount of excitement in Berlin. The liberal party organized a regular campaign with a view to regaining its lost domination. To this end it exploited the antipathy of the liquor dealers to the law requiring the closing of their resorts on Sunday. It also made use of the discontent of certain taxpayers over the expenditures for the construction of new churches. Nevertheless the invitation addressed to socialist free-thinkers to vote for liberal Protestant candidates was rejected by the leaders of the revolutionary party.

"The elections improved the situation of the liberals in certain parish councils and district synods without, however, overcoming the majority in the city synod. This latter is made up as before of some 90 evangelicals, 50 liberals and 15 independents. In the parishes as a whole 19,100 electors voted the evangelical ticket and 17,700 the liberal one."

GEN. MERCIER AND THE ECOLE POLYTECHNIQUE.—The *Siecle* is responsible for the following account of the defeat of Gen. Mercier, of unenviable notoriety in connection with the Dreyfus trial. It appears that the general was a candidate for the presidency of the Alumni Association of the *Ecole Polytechnique.* The nationalist journals dared Gen. Andre to attend the reunion at which the election was to take place, while the *Ecole de Fontainebleau* sent to the meetings some fifty fierce "Mercierists" to help the cause. Gen. Andre attended the reunion, however. His appearance was greeted with general applause, which was renewed when he took his seat at the right of the presiding officer.

When the six hundred members present came to elect the president, Gen. Mercier received barely 18 votes. A gloomy silence followed this announcement, and when the Fontainebleau contingent took the return train it was curious to see the smiles with which they referred to the day's achievement. Fifty of them had promised to vote for Mercier. The question is, who were the thirty-two that broke faith? M. E. H.

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